

A  
SERMON  
AT THE  
FUNERAL  
OF

*James Margetson, D. D. Late Arch-Bishop of  
Armagh, and Primate of all Ireland.*

PREACHED

At Christ Church *Dublin*, Aug. 30. 1678.

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By the R. R. Father in God *Henry*, Lord  
Bishop of *Meath*.

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WHEREUNTO IS ADDED,

A Funeral Oration on that occasion, in the name of the University  
of *Dublin*, at the Herse of him their Vice Chancellor.

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L O N D O N,

Printed for *Nathanael Ranew*, at the King's Arms in *St. Paul's*  
Church yard, 1679.

# Imprimatur;

Ex Ædibus Lambethanis  
Decemb. 18. 1678.

Geo. Thorp R<sup>mo</sup> in Chri-  
sto P. & D. D. Guliel.  
Archi-Episc. Cant. à  
Sacris Domesticis.

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# TO THE READER.

**T**He preserving the blessed memory of a great and Pious Prelate to a publick good, bath occasioned the publishing of this thereunto introductory.

*In doing whereof, Opportunity is given for adding and enlarging some things, which had bin omitted by reason of the shortness of time, both for preparation and delivery.*

*The subject matter of the following discourse, was not (it is confest) for every auditory, but purposely chosen for those who then heard it; there being beside the Crowd, a confluence of learned and Judicious persons of every condition, and from all quarters, which might be well foreseen on that occasion.*

*The design in this, was the vindicating the honour and greatness of Christ our Lord from lessening*

## To the Reader.

*Doctrines of Socinians, troubling the Church, although, blessed be God, not so among us, as elsewhere. This being here rather in way of Caveat and prevention, which may not be unnecessary, the finest Wits being apt to be tickled with Subtilties, which is the way with those, whose plain and downright speaking might end in Blasphemy; whereas by sly and covert Insinuations, some desirous of Novelties, may be unawares inveigled and enticed by shew and sweetness, not considering it to be that of Payson.*

*Hereunto is added (what was foregoing) an Elegant Oration, in name of the University of Dublin, by one of the principal and learned Members of that Society, at the Herse of this great Prelate, lately their Vicechancellor; whose Life and Death, and surviving Vertues therein described, might have spared further labours in that, did not a mixed Auditory after require it to be in some sort declared in a Language, to most there, more Intelligible.*

*Of all which these short Advertisements being thus premised, the rest, Reader, is for thy further Consideration.*



I. Cor. 15. 24, 25, 26, 27, 28.

Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father, when he shall have put down all rule, authority and power.

For he must reign, till he hath put all Enemies under his feet.

The last Enemy that shall be destroyed is Death. For he hath put all things under his feet, but when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all.

**T**Hat great Doctrine and Article of our Faith, the *Resurrection*, is the subject of this Chapter entirely; both *Christs* Resurrection and ours; *Christs* in the former part of this Chapter, ours after to the end.

Both these are fundamental to our Happiness, and the denying either destructive to Faith and Salvation (a) (a) 1. Cor. 15, 14.  
Direful were the consequences of *Christs* not *h<sup>is</sup> risen* 2. Tim. 2. 14.  
(b) and

(b) 1. Cor. 15. (b) and *miserable* were it with us, *if the Dead rise not* (c)  
 13. to 19. but for our comfort *Christ is risen*, and *our Resurrection* in  
 (c) 1. Cor. 15. that assured. (d).

19. (d) 1. Cor. 15. *Obj.* But Christ is risen; and yet are not the dead raised notwithstanding.

*Ref.* The answer to this, is the design of the words now read, (v. 24.) shewing that a great work is to be first done, by Christ in this World; *His reigning and putting all his Enemies under his feet.* That this takes up the worlds whole duration, that till this be done, that *general Resurrection* cannot be expected. But that work done, then *the end to be*, then *shall Christ deliver up the Kingdom to God, even the Father*, and then *shall the Son himself be subject unto him, that put all things under him, that God may be all in all.* This is the Sum and intent of the words.

In which we find the double state of the Church.

1. As here till the Resurrection, *Christ Reigning, till he hath put his Enemies under his feet*

2. After his Resurrection to eternity; *Then cometh the End, &c.*

1. Here is the *state of the Church, till the resurrection: He shall reign till, &c.*

1. Where is Christs Kingdom,

2. And his work in that *reigning and subduing.*

I. As to Christs Kingdom here described, concerning that is to be enquired.

1. What this his Kingdom?

2. With the nature of it, and how Christ is in that considered.

I. As to Christs Kingdom.

This is two fold.

1. Generall.

2. Special.

1. General, taking in the whole Creation, Heaven and Earth, and all the Host of them; All being by him created,

created, preserved, and ordered in all their motions at his will, *he riding upon the Heavens as upon an Horse :* (e) (e) Psal. 68.4. Where, *as upon an horse*, is added in the vulgar reading as a fitting paraphrase, a Rider ordering his Horse, *turning about his whole body*, (f) going forward or backward or stopping at pleasure. *Whatsoever the Lord pleased that did be in Heaven and in Earth, and in the Seas, and in all deep places :* (g) This is Christs general Kingdom.. (f) Jam. 3. 3. (g) Psal. 135. 6.

2. His *special Kingdom* is taken out of that his *general*, this respecting not all but some only of the creatures, and of them the principal and chief of them, the Rational, Angels, and men, and the best of these : These make up the Church, *Christs Kingdom*, in which he reigneth, unto which all the rest of the Creation come in also as subservient : So is Christ described, *set at Gods right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come : God having put all things under his feet, and gave him to be the head over all things, to the Church, which is his body, the fulness of him that filleth all in all.* (h) This is that Kingdom of Christ, in which he here reigneth. (h) Ephes. 1. 20, 21, 22, 23.

## II. See now the nature of this his Kingdom.

1. It is a Kingdom by the Father given unto his Son, and that in way of delegation and substitution : *The Father hath committed all judgment to the Son, having given him Authority to execute Judgment, they are Christs words* (i) And again, *Thou hast given him power over all flesh; that he should give eternal life to as many as thou hast given him, saith the Son to the Father.* (k) And *Ask of me, (saith the Father to Christ his Son,) and I will give thee the Heavens for thine Inheritance.* (l) Hence is the Son called the *Lords Christ*, (m) or his *Anointed* (n) and *his King*. (i) John 5. 22. 27. (k) John 17. 2. (l) Psal. 2. 8. (m) Luk. 2. 26. (n) Acts 4. 26. Psal. 2. 2, 6.

But how is Christ in that considered ?

1. Not as God, for so hath he no Superior, so is he not substituted, and so not receiving from any, but having in himself

himself all power originally: Not therefore as God.

2. But as *Man* is this understood of *Christ*, as he is the *Son this day begotten*, so is this by the Father given him, that he have the *Heathen for his Inheritance*. (o) And to the *Son hath the Father committed Judgment*, because (or as) he is the *Son of man*, (p) and he hath appointed a day in which he will judge the *World in righteousness*, by that man whom he hath ordained. (q) Thus as *man*, is *Christ* in this considered.

3. Yet not simply as man, for no man, no more than man, were capable of that Rule.

The first man *Adams Dominion*, although large, (r) *Thou hast put all things under him*, yet was that limited to the lower creatures, not reaching to *Angels* which were above him, he being made a little lower than the *Angels*; but there was to be a man, indeed more than man, a second *Adam*, *Christ*, whose *Dominion* was in that enlarged, and that Limitation in the other withdrawn: For, repeating that to *Adam*, *thou hast put all things under his feet*, (to which there was before an Exception) it is now thence thus argued as to *Christ*, in that he hath put all things in subjection under him, he left nothing that is not put under him, (s) no, not *Angels*; *Christ* being set at *Gods right hand*, far above all principality, and power, and might, and dominion. (t) *Angels and Authorities and Powers being made subject unto him*. (v) This Kingdom therefore thus given unto *Christ*, is understood of him as the *Mediator God and Man*, as *God* he hath that power in himself originally, as *man* he receiveth it, and as that man who is *God* he exerciseth it, *Christ* therefore the *Mediator*, *God* and *man*, is the *King*, and this his *Kingdom*, that of his *Mediatorship*.

Thus hath been shewed what this *Christs Kingdom* is, and how he is in that considered.

II. See next his work in that,  
Reigning and Subduing; these respecting his Subjects,  
and those as Good

Good, and  
Bad.

1. As to *his good Subjects*, over them and in them is *his Kingdom in righteousness and peace, and joy in the holy Ghost*. He calling them by his word and Spirit, and ordering, gathering, and perfecting them by Grace for Glory.

2. But as to *Enemies* and rebel Subjects, *these doth he tread under his feet*, these are *Satan, Sin, the World, and Death*.

Of these the last only *Death* is here named, that answering the *Resurrection* here principally intended, this also being *the last of Enemies*: For when all other cease, and have no more that they can do, *Death* still holds. In *Death*, *Satans* power over the Godly ceaseth, and *he that is dead is freed from sin* (w): And as to the *World*, the utmost that this can do is to *kill the Body, and after that hath no more that it can do*: (x) But death after all holds, and that until the *Resurrection*, which being an hindrance so far to Gods Kingdom, it is therefore esteemed and reckoned in the number of *Enemies*, although to those who are Gods, many ways happy, and being an enemy it shall be destroyed, and *the last of those which shall be destroyed*.

(w) Rom. 6.7.

(x) Luk. 12.4.

As to these *Enemies* being destroyed.

1. By Christ our King are they already in himself overcome, and *having spoiled Principalities and Powers he made shew of them openly, triumphing over them in it* (his Cross) and in himself. (y)

(y) Col. 2. 15.

2. All these are by Christ meritoriously vanquished for us.

3. And in us also is here power through Christ by *Sanctification*, yet but gradually and imperfectly over *Sin*, it not reigning so in us as formerly, (z) and over *Satan* also have we our victory by Christ; *He the Prince of Peace bruising Satan under our feet*, (a) and over the *World* our great Enemy, is our victory by *Faith in Christ*: (b) And even *Death* although terrible, yet is it not so to Gods Children,

(z) Rom. 5. 14.

(a) Rom. 16. 20

(b) 1 John 5. 4.

(c) 1. Cor. 15. over which we can in Christ insult triumphantly. (c)  
54, 55, 56, 57.

4. In our Souls also separated in death, have we our victory over all these our enemies, only what then yet remains of Deaths dominion, as to the body for a time in the Grave.

5. But in that great day of the *general Resurrection*, shall the last enemy Death be destroyed, the Soul returning and the body quickned, and both joyned to live for ever in Glory.

Thus of *Christs Kingdom* and the work of it, that taking up this world to the Resurrection, he shall reign till he hath put all enemies under his feet.

II. See now the state of the Church after the Resurrection, and thenceforth to Eternity.

This is here expressed, by

1. *Christs then delivering up the Kingdom to the Father.*

2. *The Son himself then subject to him who hath put all things under him.*

3. *And God then All in All.*

I. *Christ then delivering up the Kingdom to the Father.*

Obj. This with what is also said of *Christs reigning*, till he hath put all enemies under his feet, may seem to limit his Kingdom and his Reign to one certain work and to a certain time, as if that work being done and that day or time over, then and thenceforth were his Kingdom to cease and determine, which were contrary to that said of his Kingdom never ending. (c)

(d) Luke 1.33

Ref. For clearing this; the Kingdom of Christs Mediatorship (so here considered) is two fold.

1. His Kingdom of Grace.

2. His Kingdom of Glory.

These answer the double state of the Church (*Christs Kingdom*) as here and hereafter, now *Militant*, after *Triumphant*. To the Church here on Earth militant, answers that called *Christs Kingdom of Grace*; to his Church *Triumphant in Heaven*, answers his *Kingdom of Glory*.

I. As

I. As to *his Kingdom of Glory* that shall never end, so shall he reign for ever and ever : This is the voice from heaven, (e) and how can that Christs Kingdom end, when ours with him shall never end. (f) (e) Rev. 11. 15.  
17.  
(f) Rev. 22. 5.

II. It remains then that this be considered, as to *this Kingdom of Grace*.

Under this is the state of the Church here Militant, this is only for this world, and with the world shall this end.

Grace makes way for Glory and gives way to Glory, and shall end in Glory, of this *Kingdom of Christ* is to be understood this, *his delivering up the Kingdom to the Father*.

And how is that?

1. This Christs delivering up the Kingdom to the Father, is answerable to the end, for which that Kingdom was by the Father to him his Son committed.

That was *to order it and to establish it*, (g) *to order it* as to his good Subjects, and *to establish it* as to his Enemies the Rebellious. (g) Isa. 9. 7.

As if a King should send his Son with power to reduce Rebels risen up against him : which being done, those enemies subdued and all ordered and settled in peace, then he returns and delivers up the Kingdom to his Father free from all disturbances, every thing being *cast out of his Kingdom that did offend*, (h) the Father then *taking to himself his great power and reigning*. (i) (h) Mat. 30. 41.  
(i) Rev. 11. 17.

And thus shall this Kingdom of Grace be then by Christ delivered up to his Father in peace.

2. This Christs delivering up this his Kingdom to his Father, implies that *happy state to which the Church Militant shall be translated*, being to that end by Christ delivered up, and put into the Fathers hand, translated from Grace to glory.

*The Ark of the Testament* was a Type of the *Church Militant*, that having had but a Tabernacle and a Tent habitation, having no other foundation than what Pins and cords could give it, and for movings and removings, which were



frequent : It had its *Staves* ever joyned for portage , beside its being sometimes even in the hands of Enemies ; whereas the *Temple* was a *Type of the Church Triumphant*,  
 (k) Heb. 11. 10. having firm foundations : (k) And as the *Ark* after many wandrings and long unsettlements, was at length placed in the *Temple in rest*, no more to be carried about or removed,  
 (l) 1 Kin. 4. 6. therefore the *Staves* taken out, (l) so shall Christ deliver up his Church Militant to his Father, to be ever with the Father settled in his *Temple in heaven*. To which may allude St. *John's* seeing the *Temple of God opened in heaven*,  
 (m) Rev. 11. 19. and that there was seen the *Ark of his Testament*, (m) and to that end shall the Kingdom of Grace, the Church Militant, be by Christ delivered up to his Father, to be triumphantly settled in glory in the heavens for ever.

3. But this is not all intended in this Christs delivering up the Kingdom to the Father, this reaching even to very Government also.

For this way and manner of Christs Government of his Kingdom of Grace, which is now in the world shall cease and determin, it not being consistent after with Glory.

This will appear if it be considered,

That Christ the Mediator governs his Kingdom of Grace here in this world, by his *three great Offices of his Mediatorship*, *Prophetical*, *Priestly*, and *Kingly*.

1. As our *Prophet*, Christ here rules his Church by his *Word the Scepter of his Kingdom*, he also is in that described with a *sharp two edged Sword out of his mouth*, (n) his word being sharper than any two edged Sword, piercing even to the dividing asunder of Soul and Spirit : (o) He is also described riding on a white Horse, and out of his mouth a sharp Sword smiting the Nations and ruling them with a Rod of Iron, with that name the word of God. (p) By this his word Christ our Prophet here rules and orders his Church, and for that is the outward ministry of the word here necessary, being profitable for Doctrine, for Reproof, for Correction, and instruction in righteousness, (q) which after in heaven shall not

(n) Rev. 1. 15.  
2. 12.

(o) Heb. 4. 12.

(p) Rev. 19. 11.  
13. 15.

(q) 2 Tim. 3.  
16, 17.



not need, *all being there taught of God.* ( r ) (r) II. 54. 13

Which being taught of God, may be understood of *Christ himself personally*, even he himself applying that to himself, *It is, faith he, written in the Prophets, they shall be all taught of God, every man therefore that hath learned of the Father cometh to me* ( s. ) All teachings before under the old Testament were by men only ; but under the Gospel have we been taught by God himself, *God the Word made Flesh and dwelling amongst us.* ( t ) Converſing with Men, and teaching them personally. 2. Or this being taught of God may be understood of *the manner of teaching*, our being taught by men, is by the outward ministry of the word, but God teacheth inwardly, and effectually. Or thirdly, in that our being taught of God, may be our differing way of knowing now and hereafter, now by the word teaching and hearing, and learning of others, and that but imperfectly, which shall be in Heaven otherwise ; our way of knowing then being, a being taught there of God himself immediately, so as *Christs propheticall Office, as to its outward ministry* ( a way of teaching here necessary ) shall there cease as needless, being all then taught of God ; so as to Christs propheticall Office.

2. As to *Christs priesthood*. Here he Expiates for Sin, satisfying Gods Justice in his Blood, making reconciliation for the sins of his People, and having offered one Sacrifice for sins for ever, he is set down on the right hand of God, from hence forth expecting till his Enemies be made his footstool. ( v ) Till then therefore is this work of Christs priesthood necessary, but after, not so, all Sin being then done away, and peace, and reconciliation with God by him made perfectly, that work therefore of Christs priesthood then to cease also.

3. So also, as to *Christ our King*, he here Reigns in midst of Enemies ( w ) subduing them and defending his, preparing them also by Grace, and gathering them for Glory ; ( w ) Psal. 110. 2. But then shall all this cease as needless, then shall no Enemies

mies remain, all being subdued, and then shall all Gods Children be perfected, and gathered, and settled in Glory. That therefore of Christs kingly Office, so far as it is only consistent with Grace, and inconsistent with Glory, shall cease.

And so shall this kingdom of Christs Mediatorship, as to the manner of its Government here, be delivered up to the Father.

But, what then? shall this conclude Christs Kingdom and reign, then to cease and end?

No, in no wise, for so far shall it be from that, that in comparison of what is till then, his Kingdom shall be then but as in a manner beginning, and he thenceforth to appear unto all to reign more gloriously, and that for ever.

This is set forth in that Parable of a certain Nobleman going into a far Country to receive a Kingdom, against whom, his Citizens rose up rebelliously, saying; *we will not have this man to rule over us.* But he after returns, and then receiving the Kingdom, rewards his good servants, and causeth his Enemies to be slain before his face. (x)

(x) Luke 19.  
12, 14, 15, 16  
17.

In that, is Christ's now absence from the World, and his return, and his then receiving his Kingdom, for the good of his, and destruction of Enemies; Then when returning, is the Kingdom said to be received. So, in the Lords Prayer, in our petition, that his Kingdom may come, and his will be done as in Heaven, so in Earth; In that appears his Kingdom to be come, when his will is done in perfect obedience, and that is done in Heaven, our Pattern for it. In Heaven therefore is his Kingdom come, and there perfected. Nor doth Christs delivering up the Kingdom to the Father exclude his own then also reigning. For as the Father, who committed that Kingdom to his Son, to be here governed, did not in that devert himself of the Government. For even he himself, the Father, acts still in that with his Son. For setting Christ at his right Hand, I (saith the Father) will make thine Enemies thy Footstool. So, the

Sons

Sons after delivering up the Kingdom to his Father, he doth not in that denude himself of the Government. But as the Father by the Son now reigns, so shall the Son after, with the Father reign also for ever. It is the voice of Heaven. *The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.* (y) And such are those loud Acclamations there, saying; with a loud Voice, worthy is the Lamb, which was slain to receive Power and Riches, and Wisdom, and Honour, and Glory, and Blessing, and every Creature which is in Heaven, and on the Earth, and under the Earth; and such as are in the Sea, heard I saying, Blessing, Honour, Glory and Power be to him that sitteth on the Throne, and unto the Lamb for ever and ever. (z) (y) Rev. II. 15. (z) Rev. 5. 9. to end.

Thus of Christs then delivering up the Kingdom to the Father; with whom, yet, in that he reigns for ever.

II. On that Christs delivering up the Kingdom to the Father, follows that *then shall the Son himself be subject to him, that put all things under him.*

This of the Sons being then subject, is not to be understood of him as God; for so is he most high. (a) And most high is Gods proper Attribute, nor can he be God, who is not most high, therefore, none higher, no, not among the three sacred Persons in the blessed Trinity, none being there before or after another, none greater or less than another, but the whole three Persons Coeternal together, and Coequal. (Athanas.) to make therefore the Son, as God, less, or under, or subject to any, were to deny him to be God. (a) Dan. 4. 17. 25. 15.

So, as this, of the Sons being subject to the Father, is to be understood of him only, as man.

Obj. But so the Question still holds. For why should it be said of Christ, as man, that he should be then subject, the Kingdom being delivered, as if not till then subject, whereas, as man, he is ever so.

Res. This Christ being then subject to the Father, the Kingdom

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II. On that Christs delivering up the Kingdom to the Father, follows that *then shall the Son himself be subject to him, that put all things under him.*

This of the Sons being then subject, is not to be understood of him as God; for so is he *most high*. (a) And *most high* is Gods proper Attribute, nor can he be God, who is not *most high*, therefore, *none higher*, no, not among the three sacred Persons in the blessed Trinity, *none being there before or after another, none greater or less than another, but the whole three Persons Coeternal together, and Coequal.* (Athanas.) to make therefore the Son, as God, less, or under, or subject to any, were to deny him to be God. <sup>(a) Dan. 4. 17. 25. 15.</sup>

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Res. This Christ being then subject to the Father, the Kingdom

Kingdom being to him so delivered, is to be understood, as to manifestation, and its then so appearing.

As a Deputy or Lieutenant, supreme in Government, of a Kingdom under the King, while he is vested with the Kings authority and power, and in his place and stead, he commands in chief, and is as the King himself, who is in him personated, and he, as the King honoured of all, yet in all that with owned subordination and subjection; which subjection then appears, when his work is done, his Commission determined, and the Government delivered up.

While Christ acts as supreme by that Power delegated by the Father, and all things to that end put under him, that his Subordination, though so as man, yet appears not to all so clearly as after, *when that Kingdom and Government shall be by him to the Father delivered, then shall the Son himself appear subject to him, who hath put all things under him.*

In which Christs being then so subject to the Father, is not intended any lessening or diminishing of his greatness. This making much more to his Glory, and Majesty which is in that manifested.

For, Observe, that *God the Father* having put all things under his (Christ his Sons) Feet. It is on that inferred, *that in that, he hath put all things under him* (the man Christ) *he left nothing, that is not put under him.* (b) But here comes in the Text, an Exception to that, that *when he saith that he, the Father hath put all things under his Feet, it is in that manifest, that he, the Father is excepted, which did put all things under him.*

Therefore it follows that *the man Christ is next unto God above all things*; This shewing the high and exalted Glory, and Honour of Christs humane Nature next unto God himself, above all created beings and Glories whatsoever, even above Angels who are commanded to worship him (c) And he having by himself purged our Sins, being

(c) Heb. 1. 6.

now set down on the right hand of the majesty on high (d.) (d) Heb. 1. 3.  
 So as this Christs being subject to the Father, is as if said,  
*subject to him only, or alone*, and his being in that next to  
 God himself, above all others whatsoever, which is not  
 a diminishing, but a magnifying of his greatness and Glo-  
 ry above all.

III. And then shall God be all in all, or that God may be  
 all in all.

This is the last and highest consideration of the state of  
 all things, after the Resurrection to Eternity, where God  
 is to be understood *personally* for the Father; this appea-  
 ring by his relation to his Son here mentioned, he also be-  
 ing here expressly named and distinguished, *God even the*  
*Father v. 24.*

Here also, is this God the Fathers being all in all made  
 a special work, and the great end of Christ so delivering  
 up the Kingdom to the Father, *that he, the Father may*  
*be all in all.*

This premised, see now *how God is all in all*, and what  
 is in that intended.

This may be understood so.

1. As to acknowledgment. He *seen and known* and  
*owned so of all, that he is all in all.*

2. *All in all also*, in respect of *dependence on him.*

3. And in respect of *happiness also*, in him and by him.

I. This may be understood of Christ the Sons delive-  
 ring up the Kingdom to the Father in peace, God the  
 Father thereby, and thenceforth being *acknowledged all*  
*in all.*

For there are Enemies (as was said) to be destroyed,  
 who rise up against God to the disturbance of his King-  
 dom, and obscuring his sovereignty in the World.

1. Such are *Atheists* denying God and his Governance  
 of all things in the World, and *others* lessening what they  
 can, Christs Glory; and *will not have that man to reign*  
*over them.*



Let such consider in what rank they stand, even as *Enemies* to God and his Kingdom, whose end shall be *destruction*.

2. The grand Enemy of God and his Kingdom, is the *Devil*, called *Prince of the Air*, working in the

(e) Ephes. 2.2. Children of disobedience. (e) He would be accounted the

(f) 2. Cor. 4.4. *God of this World* (f) laying claim to all that here is Gods, as his, even all the Kingdoms of the World, and that impudently to Christ the Heir's own Face, *all this Power* (saith he) *I will give thee, and the Glory of them, for that is delivered to me, and to whomsoever I will, I give it, if thou therefore wilt worship me, all shall be*

(g) Luke 4.5, 6, 7.

3. And let it be added that, as God hath his Christ to whom all power in Heaven and Earth is given. (h) So hath the Devil his Antichrist, usurping the same universal Monarchy, and that even in the same words with Christ,

(h) Math. 28. 18.

(i) Anton. Puc-  
cig. concil. Lat-  
er Sess. 7.

*All Power in Heaven and Earth is given me* (i) and in the same words as did the Devil to Christ, that all the Kingdoms of the World are his, with power to give it to whom soever he will deposing and disposing all at pleasure, nay, not sticking at the very name of God, to be so called (l) and opposing and exalting himself above all that is called God, sitting in the Temple of God, shewing himself, that he is God; But him shall the Lord consume with the Spirit of his Mouth, and destroy with the brightness of his coming, even him, whose coming is after the working of Satan. (m) And the Devil, that deceived them shall be cast into the Lake of Fire and Brimstone with the Beast, and the false Prophet, and shall be tormented Day and Night for ever and ever. (n) So shall it be with all the Enemies of God, and his Kingdom. Then shall those

(l) Concil. La-  
ter. Sess. 4.

(m) 2. Thes. 2. 4, 8, 9.

(n) Rev. 20. 10.

*Voices be heard in Heaven, saying, the Kingdoms of this World are become the Kingdoms of the Lord, and of his Christ, and he shall Reign for ever and ever. And we give thee thanks O Lord God Almighty, because thou hast taken to thee*

thy



thy great Power, and <sup>hast</sup> ~~with~~ <sup>reigned</sup> (v) or shewed thy self to Reign, so as God the Father having the Kingdom by his Son delivered to him in Peace free from all Competition, he shall then be as to his Kingdom, by a general acknowledgment owned all in all. (p) Rev. 11. 15, 16, 17.

II. As to dependance on him, shall God the Father be then to us all in all.

Our dependance on God is

Mediate or,

Immediate.

Dependance on God mediately, is such as is here in this World. Immediate dependance on him is what shall be hereafter, and in both, is God to us all in all.

1. Here in this World is God to us all in all, by a mediate dependance on him.

In him we live, and move, and have our being. (p) This is by constant influences of Providence, without which we could not subsist one Moment, he also sustaining us mediately with Meat and Drink and Cloaths, giving us Rain from Heaven and fruitful Seasons, filling our Hearts with food and gladness (q) which yet without Gods special Blessing, would avail us nothing. (p) Acts 17. 28. (q) Acts 14. 17.

That our Cloaths are comfortably warm, is from God (r) that our Meat nourisheth, is from him, otherwise we may have Meat, and not have a Stomach to eat, or what we eat might be rather hurtful, and our Table made a Snare, and that which should be for our welfare, become a Trap, (s) so is God here to us, as to our outward State, all in all mediately, by second causes and means, so it is also in our spiritual State. In that are we now by his Words and Sacraments supported in Grace, yet not that without his Blessing on those Ordinances, so as in all concerning us here, in any kind is God to us all in all mediately: which is to be understood so, Ordinarily. (r) Job. 37. 17. (s) Psal. 69. 22.

2. But in Heaven, it shall be otherwise, God shall be then to us all in all, immediately, not there needing what

here we do; worldly Injoyments, which we now call necessities, God himself being all that to us immediately. There shall be no Night there, and they in that State, need no Candle, neither light of the Sun, for the Lord God giveth them light, and they shall Reign with him for ever (t).  
 (t) Rev. 22. 5. so also as to our everlasting Worship of God, that shall not be there as here, by Ordinances, Word and Sacraments, nor is a solemn House for Prayer there, as here necessary. Therefore in the description of the heavenly Jerusalem, St. John observes that he saw not any Temple there, it needed not; For the Lord God Almighty, and the Lamb are the Temple of it. (v)

(v) Rev. 21. 22. And to this seem those words of our Lord Christ to encline, (w) In that day ye shall ask me nothing: Verily, verily I say unto you, whatsoever ye shall ask the Father in my name he will give it you. Hitherto have ye asked nothing in my name: Ask and ye shall receive that your joy may be full. These things have I spoken unto you in Proverbs, the time cometh when I shall shew you plainly of the Father. At that day ye shall ask in my name, and I say not to you that I will pray the Father for you: For the Father himself loveth you.

Where observe, 1. That here and before we find Christ in this discourse with his Disciples speaking much of the Father, infomuch that occasion is thereby given to some to desire him to shew them the Father: (x) And here he promiseth that the time shall come when he shall shew them plainly of the Father, that time being called that day. 2. He minds them that there was a time, when even he himself was not so expressly known in the world, nor his name then so much used in addresses to the Father. Hitherto (saith he) that is under the Old Testament, ye asked nothing in my name: It was then understood that Christ was to come, and when he was come he was by his miracles supposed, to be that Prophet that should come into the world: (y) And of old also sometimes, yet but rarely, were Petitions expressly in his name or for his sake. Cause (saith Daniel in his

his prayer) *thy Face to shine upon thy Sanctuary which is desolate, for the Lords sake.* (z)

(1) Dan. 9.17

3. But now under the Gospel our Lord here shews, that thenceforth all addressees should be to the Father by him; *Whatsoever ye ask the Father in my name he will give it you : Ask and ye shall receive,* which is now the concluding style of all Christian prayers, *through Jesus Christ our Lord.*

4. But he tells them withal, that there shall come a day when addressees should be to the Father himself also, and *in that day* (saith he) *ye shall ask me nothing,* and though ye ask in my name, *I say not to you that I will pray the Father for you, for the Father himself loveth you :* In all shewing how in that *it was,* and how *it is,* and how *it shall be.*

Yet understand not this as any way abating our dependance then on Christ, our dependance on Christ ever holding, *he being yesterday and to day and the same for ever.* (a)

(a) Heb. 23.8.

1. For *as now so then, and ever shall Christ be head of all,* If man had not fallen, Christ had been over Angels and men the head of all gloriously ; and now is he the head of the glorious standing Angels and of men redeemed : So shall he be of both after in glory, ever the head of his Church his Body, and that *not only in this world but in that also which is to come.* (b)

2. As *the head influenceth the body in all its parts, so doth Christ the head, the Church his body, from whom the whole Body fitly joyned together, and compacted by that which every joyned supplieth, according to that effectual working in the measure of every part, making increase of the body unto the edifying of it self in love.* (c) So is it here in Grace, and so shall it be after in glory, in both, *Christ filling all in all.* (d)

(b) Eph. 1. 21, 22.

(c) Eph. 4. 15, 16.

(d) Eph. 1. 20, 21, 22, 23.

3. As now our dependance on Christ is such, that by him it is that we have access to, and acceptance with the Father, and by him all our good (e) so shall it be then also : He leads us then by the hand to the Father, and presents us to him in glory. (f) Behold I and the children which God hath given me : (g)

(e) Joh. 14. 5. Ephes. 1. 6.

(f) 2 Cor. 4. 14. Jude 24.

And as the Father shall be then to us all in all in immediate

dependance (g) Heb. 2. 13.

*dependance on him; he himself in himself being all things to us, so shall it be then as to Christ also, he with the Father both being to us all in all, which is to be observed that like dependance is then on Christ as on the Father. In the description of the heavenly Jerusalem, that there is no night there, and they need no Candle neither light of the Sun: For the Lord God (understand it, as of God essentially, so personally also for the Father) He the Lord God giveth them light, (n) the same being spoken of Christ also.*

*I saw no Temple (saith St. Fohn) in that holy City, for the Lord God Almighty and the Lamb are the Temple of it, and the City had no need of the Sun neither of the Moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof, (i) intimating the glory of Christs humane nature,*

*(i) Rev. 21. 22, 23: (k) and of his glorious body above all created glories: A glory which heaven wanted till Christs glorious body had ascended thither, this being now an excelling light, additional to what was before in heaven: St. Fohn also speaking of the immediate dependance of glorified Saints in heaven on Christ as on the Father; They are (saith he) before the Throne of God, and serve him day and night in his Temple, and he that sitteth on the Throne (the Father) shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the Sun light on them nor any heat: For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe all tears from their eyes. (l) The Lamb shall lead them and they shall follow him wheresoever he goeth: (m) And from Christ shall all then own their good past and present, and that in a new Song to his praise for ever, saying: Thou art worthy, for thou wast slain and hast redeemed us to our God by thy blood, out of every Kindred and Tongue and People and Nation, and hast made us unto our God Kings and Priests, (n)*

*(n) Rev. 7. 15, 17. (m) Rev. 14. 4. (a) Rev. 5. 9, 10. so as our dependance ever holds on Christ, then and there more perfectly as our state shall be then more perfected and capacitated for it, more than here in this world it can be.*

Thus

Thus in way of immediate dependance, shall God be then to us all in all, that not excluding Christs being so also, but as the Father then reigning Christ shall then also reign with him, so the Father being all in all, so shall Christ be to his also, and our dependance then on both immediate and for ever.

III. As in our dependance, so in our happiness also shall God be then also all in all.

In that of the Fathers being all in all, is happiness intended in the highest, in our fellowship with the Father and the Son is our joy full: (a) So is it here in Grace, but then in Glo- (o) 1 Joh. 1.3. ry much more, when we shall be present with, and have full<sup>4</sup> Communion with both immediately.

The difference of our satisfactions here and in heaven, is described by present and absent in that case compared: While we are here in the Body we are absent from the Lord, but after we shall be present with him, and here we walk not by sight as after. Our absent and distant sight of God is here, that by faith, which is a seeing God in a glass or by a perspective, which is for a distant object, and that a seeing darkly: But then shall our converse be with God himself immediately and being present and seeing Face to Face, seeing and knowing even as we are known. (p)

Knowledge is the happiness of a rational Soul, and our immediate seeing and knowing God that beatifical Vision, the top of all happiness. (p) 2 Cor. 5.6, 1 Cor. 13.12.

It is not for any to attempt a description of what in that shall be, that being beyond all humane Apprehension or Comprehension: (q) For eye hath not seen, (and strange things have many seen) nor ear heard, (and more is heard and spoken than most have seen) neither have entered into the heart of man, (and what cannot the heart and imagination fancy?) We may imagine Glories that never were, or can be supposed real, as Gates and Streets and Windows and pavements of Agates and Carbuncles and pleasant Stones: (r) Isa. 54. 11, Revl 21. 10 to 20. (r) Go to then, let Eye and Ear and Heart, and all together

put:

put themselves to the utmost, yet is all that short infinitely of *what God hath prepared for them that love him*: All which is in this, *Gods being then to us all in all.*

### Uſe. I.

#### *Now for Application.*

Here you have the differing ſtates of the Church here and hereafter, and how we are to conceive of Chriſt in both, which was that herein principally intended.

Thereby *aſſerting the greatneſs of Chriſt* our Lord againſt *Socinian* Principles, leſſening him as far as they can and dare, acting therein covertly to be the leſs obſerved.

In which uſe is by them made dangerously, as of ſome other Scriptures, ſo of this now before us, which occaſions my now inſiſting on this more particularly.

Whence is groundleſſly inferred,

That Chriſt as to his perſon is leſs, and the Father greater than he, being to him ſubject and Chriſt but his ſubſtitute, that his Kingdom being delivered up to the Father his Reign ſhall thenceforth ceaſe, and God the Father only ſhall be all in all, Chriſt being thenceforth of no farther uſe for dependance on him.

But all this on grounds miſtaken, (and it is to be feared by ſome wilfully.

Whereas Chriſt (as you have heard) is not in this conſidered as God, for of God can nothing of all this be in any wiſe conceived.

But that this is ſaid of Chriſt, as the Mediator in which he is God and man in one perſon, and here conſidered that man who is God.

That this Chriſts Kingdom by the Father committed him to be ſettled, is the Kingdom of his Mediatorſhip; ſo far as to the manner of its Government, and as it reſpects his Church here on earth, which being inconfiſtent with



the following state of Glory, is to be therefore first delivered up to the Father, he being then All in All, and to be thenceforth by him ordered and settled in glory everlasting.

But not so as that Christs so delivering up that his Kingdom of Grace, answering his Church as here Militant, and that the Fathers being then All in All, should conclude Christs Kingdom thenceforth determined, and all dependence on Christ as formerly to end: But that Christ as to his Kingdom and Glory and greatness, and general dependence shall be for ever as he was, Reigning with the Father, and with the Father depended on by all, for ever and ever.

This is the substance of all in that spoken, nothing in that grounding what is by some therein blasphemously asserted.

## Use II.

Here we also see the Church in midst of Enemies, as sheep among Wolves, subject to troubles, and sufferings every kind, Sicknes, and Pain and Death. But, for our comfort, Christ our King hath here his Kingdom, and now Ruling in midst of his and our Enemies (our Enemies being his Enemies) and he ruling in the midst of them, by whom they shall be all vanquished, and be delivered.

## Use III.

That this being done, then cometh the End, the World an ending.

For the Church is the World made and continued: for it, was the World made, that thence Christ might gather out for himself a People prepared for Glory, and perfecting that work and number, is the World yet continued, and not till then ending. But that Work being finished, and that great end attained, for which

all these things are, then shall the World end.

Let the *wicked* of the *World* consider this, they are  
 (1) *Psal. 17. 14.* *the men of the World*, (1) they bustle it out here, as if  
 all were theirs, and for them alone, taking up all till  
 (2) *Uc. 5. 8.* *there be no more place in the Earth* (1): whereas *not they*,  
 but the *Godly* are those of God here regarded, the o-  
 ther being of no other consideration in the World, but  
 as *Enemies* to God and to his Christ, and so for De-  
 struction.

#### Use. IV.

And when all this is done, *then cometh the End*, then  
 follows *Glory* and happiness to Eternity.

This shall be to all generally, and perfectly in the *Ge-  
 neral Resurrection*, when Soul and Body shall meet again  
 and joyn, never to be after parted, but both stated in  
 Glory everlasting: and *this shall be*, and *even now is thi.*  
*daily to some*, those blessed Spirits separated from this  
 Body of Corruption, called *the Spirits of the just made*  
 (1) *Hebr. 12.* *perfect* (1) whose Bodies till that great Day and blessed  
 Change are laid up in the general Wardrobe, the  
 Grave. And although *the State of the Dead* be termed  
*a being out of mind*, ( *Pf. 31. 12.* ) and *the Grave* a  
*place of silence*, ( *Pf. 115. 17.* ) and the most sumptu-  
 ous Tombs and Sepulchres by *Kings and Councellors built*  
*for themselves*, but *desolate places* ( *Job. 3. 14.* ); ye  
 is not *the State of the Dead* to be in all that esteeme  
*unhappy*, but *blessed* to them that dy in the Lord, tha  
 being so declared by a *Voice from Heaven*, and com-  
 manded to be *Written*, and so to be understood.  
*heard a Voice from Heaven saying unto me* ( saith *S.*  
*Fohn* ) *write, blessed are the dead, which dy in the Lor*  
*from henceforth*, yea, saith the Spirit, *for that they re*  
*from their Labours, and their Works do follow then*

(1) *Rev. 14. 13* ( 11 )



In which happy State is *this Saint* ( I doubt not so to call him, his Life and End considered ) whose Obsequies we now celebrate ; of whom ( I know ) it is expected that something be spoken, which I must not omit, both for doing thereby right to *his memory*, and for *others good*.

---

HE was born at *Drighlington* in *Yorke-shire*, and at *Peterhouse* in *Cambridge* Educated, and after in the Parish of *Watlass* in his own Countrie preferred and beneficed.

There that great *Strafford* ( then Lord Viscount *Wentworth* ) designed for the chief Government of *Ireland*, taking notice of his Piety and Parts, and of his good report generally ; he brought him over with him, for being near him in his devotions.

Having thereupon given up that his Preferment in *England*, he was after in *Ireland* plentifully provided for, and settled in the Deanery of the Cathedral of the blessed Trinity, commonly called *Christ Church Dublin*.

But here after a while was he, as were all, surpris'd with that general Calamity and Deluge of Evil, overwhelming the whole Kingdom. *That grand Rebellion* breaking out on the 23th. of *October 1641*, wherein thousands of poor Protestants, were cruelly murdered. Thousands also naked and famished *escaping but with the Skin of their Teeth* ( miserable *Jobs* sad expression of himself in his Sufferings. x ) These came in daily from all Quarters, flocking and swarming to *Dublin*, a City of Refuge then for those miserable sufferers.

Of those poor Creatures woful objects of Compassion, so many in fresh numbers had been continually by

this charitable Person fed, clad, and relieved, that he was himself thereby brought to streights, the course of his Revenues here being every way stopt. By which, and by the Dangers daily drawing nearer even to the very Gates, he was at length enforced from hence into *England* for security and subsistence.

But there also not long after was he ( as by some fatality ) overtaken with Evils unexpected, as great and general, by which Church and State were together overturned. *As if one fleeing from a Lion should meet with a Bear, and going into an House and leaning his Hand on a Wall, a Serpent should bite him* (y); for he was by the disloyal party there taken and cast into *Manchester Goale*, where he continued untill he was by exchange of three or four Officers thence delivered.

And having thus weathered that Storm, he considered of some more private retirement, and freer from danger, which he thought might be best found in *London*: there hiding himself in his Chamber ( Gods advice to his in times of Evil ) until that Indignation ( also read Tyranny ) were overpast (z).

After that monstrous and horrible Murder of that Royal Martyr, whose innocent Blood was a filling up the full Measure of the wickedness of that evil Generation: This worthy person at *London* happened on a Gentleman sick and on his deathbed, to whom he administered spiritual comforts, together with the holy Offices of the Church on such occasions.

By that dying Person he was told that he had bin sometimes one near in attendance on that late Sacred Martyr King Charles I. in his solitude. That to him had bin by the King delivered and committed to his Charge and care to be preserved, those Papers which he said he knew to have been written by the Kings own Hand, and which were after published with the Title of *ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ*.

This

This is here observed for obviating Malicious speakings detracting from that excellent Work, breathing Piety and Devotion, and vindicating the sincerity of that great Soul in all his actings and occurrences therein mentioned; Malice suggesting to the World *that although that work carried the King's Name, yet was it not (said they) his own, but by some of his Chaplains composed*, intending thereby the lessening his Majesties great and excelling parts; and the rendring that most excellent piece less regarded, that thereby their own wickedness might be less observed.

Whereas the contrary to that false assertion appears now in this: and the Royal Author of <sup>the</sup> precious Work found to be the King himself: that being declared *by one dying*, whose advantages ~~then~~ by it could be then nothing any way, and those being his last words which may be concluded serious and sacred; *he averring those very Papers to have been written with the King's own Hand which he well knew. And that they were by the King himself delivered into his hand and committed to his charge and care for preserving them as now they are.* This also in Manner and Form as is from that dying Mouth declared being after attested *by this grave Prelate*, whose words pass with all that knew him for unquestionable.

And now to return to what concerns himself.

His Sufferings were of long continuance, from 1641, to 1660. but by the glorious Sunrise of his sacred Majesty Charles the second in his happy return were all those mists soon scattered, for which the year 1660 may be ever reckoned happy; then was the face of all things in Church and State changed gloriously, his Majesty returning to his people and to the Throne of his Royal Ancestors. *Then were our Judges restored as at first, and our Counsellors as at the beginning.*

A description of happy times (a): then was the Church out of Confusion and deformity thereby returned to her former Beauty and Order. and then were the breaches in

Gods House repaired, its scattered Members recalled, and fit persons sought out for supplying and filling up those vacancies which the wickedness of those dismal times had occasioned.

Among those was this pious Person sought, found, and brought forth, and by his sacred Majesty returned into Ireland.

Where *An. 1660* he was appointed to sit as Archbishop in the *Metropolitcal Chair of this Province of Dublin*. After *an. 1663* on the decease of that learned and worthy Prelat, *Primate Bramhall*, he was removed and promoted to the *Archbishoprick of Armagh and Primacy of all Ireland*. In which succession he was numbred by common Computation the 97th, but otherwise the 102 from *St. Patrick*, justly accompted the *Apostle of Ireland* as to its general conversion.

Nor did his Honors there stop, but those were after followed with (what he accompted justly an addition to the greatest) *His being also chosen Vice-Chancellor of the University of Dublin*. This he held to his last, whose deserved praises in that and in all, hath been elegantly celebrated in that learned speech, in name of that University, at the Hearse of him their late Vice-Chancellor, to which I refer.

Nor can I, neither must I, pass lightly over this now mentioned *Colledge and University of Dublin*: whom I have the honour to own my Mother. An honour is *this place* to this *City and Kingdom*, this house having sent out persons considerable in their several capacities. Hence have proceeded some sitting at the Helm in the chiefeest places of *Government and State*. Some being for *Seats of Judicature*, and others for *military Conduct*, at home and abroad eminent.

And for the *Church* this one house hath yielded more than fifty Bishops and Archbishops (not to speak of lower dignities who were also of excellent parts, and to be remembred) and this within the space of 85 years, since 1593. the year of this Colledge being first planted, the

like

like, if I mistake not, not being found in the Register of any one House in the adjoining famous Universities, taking in all their time together, some claiming more then 800 years Antiquity.

Among whom let our famous and Learned *Primate Usher* be before all remembered.

He was the *first Scholar* that lodged in that House, and that was there entred; he was the *first Graduat* that thence proceeded, the *first Fellow*, *first Proctor* and *first Divinity-Professor* of its own Stock. And was after *Vicechancellor* more than 40 Years to his Death.

And let *this House and City* also, partake of his Honours, and be in him honoured. It is accompted an Honour to a Place, its having to boast of some eminent Person or Persons thence descended. Of *Zion* it shall be said that *this or that Man* was born in her (b): in this City was *this* (b) Pr. 87. 5: *man Born*, and in this Colledge bred, and here only.

Strangers speak of him abroad as an Honour to his Country, and to the Church, and to the World also, So, *Spanhemius* (c), *Gerardus Vossius* (d), *Bochartus* and *Simplicius* (e), *Morus* (f), *Paulus Testardus*, *Blessonsis* (g), *Arenoldus Boetius* (h), &c.

And at home our learned *Prideaux* (i), *Davenant* (k), *Sr. Roger Twisden* (l), *Sr. Henry Spelman* (m), *Mr. Selden* (n), and others.

constat. *Usserii* nomen pietatis nobis et virtutis nomen est; Quanta *Genevæ* nostra nominis tui sit clavi-  
tado, veri *Episcopi* imago, te merito *Hibernis* tuis pretiosum; *Britannum* venerabilem, exteris omnibus  
admirabilem facit (Frid. Spanh. Dub. Evang. Part 3. ep. dedic. Jac. Wiff.) (e) Summa summi  
viri & undecunq; doctissimi merita de Ecclesia & tota Republ. literaria, ut quo de viro virum divinarum  
humanarumq; peritissimo, nihil possum dicere tam sublime, quin ejus id virtus superet. (Gerard.  
Voss.) (e) magne viressi Geogr. Sacr. P. 225. Synop. Scrip. P. 140. (f) excellentissime vir dei,  
seculi nostri *Athanasium* tuum pelius *Bibliotheca* spirans, tu *Britanniæ* quod *Augustinus* *Heponii* vale, max-  
imum *Britanniæ* decus. (g) seculi & Ecclesiæ decus eximium. (h) omnigenæ ac recondite eruditionis  
laude, linguarum Orientalium perlitia plane inclytus, (Bootius de Armach.) (i) locupletissimum soli-  
de eruditionis & totius antiquitatis *Gazophylacium*, de Mill. Ann. Apoc. (k) vir singulari pietatis  
et omnigenæ eruditionis laude cumulatus, ad pacem exhort. (l) in quo cum incredibili doctrina et  
rara purioris antiquitatis cognitione, (quam norunt & *Tagus* & *Ganges* forsas & *Antipodes*) *Morum*  
eximius candor, & in instruendo imperitioris mira suavitas, seria quadam & *Episcopali* mixta gravitate,  
certare dignosuntur a quo non parum, me in hoc opere promovendo adjutum profector, utpote qui luto ha-  
rentem sepius extraxit, & deviantem in viam reduxit. Hist. Angl. Scrip. xepi. lect. (m) literarum insigni  
Tharus. (n) Reverendissimus Antistes *Jacobus Usserius* Archiepiscopus, vir summa pietate, judicio singu-  
lari usq; ad miraculum doctus, et litteris severioribus promovendis natus. Marm. Arundel. And!

And even among those of the adverse party although principled generally against speaking well of those in profession contrary, yet are some found even of them, admirers of him.

I mention only *Henry fitz-Simons* a learned *Jesuit*, who Anno 1599, being a prisoner in the Castle of *Dublin*, he being there as a *Bear* tied to a *Stake*, and wanting some to bait him, ( they are his own words ) he then challenged any of the Protestants to dispute with him, for which was singled out this our *James Usber*, then but middle *Bachelor* in this Colledg of 6 Years standing, which were the Years of the Colledges then standing also. The *Jesuite* at first Sight of that his Antagonist despised his Youth, as

(o) 1. Sam. 17.  
42.

did *Goliath David* (o). But buckling, and the question being de *Antichristo*; after that days Trial of him, the *Jesuit* would have no more to do with him, not well liking such baitings; yet giving an accompt of some

(p) passages of it, (p) after concludes it thus of him, that he was *A catholicorum Doctissimus*. I conclude this with ( what had bin indeed instead of all ) the great honour which he had by the famous *University of Oxford*, who in a solemn convocation ordered 16 eminent Persons, of whom 6 were then *Doctors*, together with the *Vicechancellor* and *Proctors* of the *University*, to have at the charge of the *University*, his *Effigies* cut; and that with an *elogium* fitting him to receive, and the *University* to give, both to be prefixed to his *Annotations* on *St. Ignatius* his *Epistles* then in the Press. To the Act of the convocation in that, I refer,

(q) the *Elogium* being this.

(q) Die Lune  
viz. 10. mensis  
Martii Anno

domini 1644. In eadem convocatione procuratores nominabant egregios viros, ut effigiem Reverendissimi Jacobi Primatis Armachani una cum Elogio illius, quam fieri potest meritis pari, nec non hujus Academie digno S. Ignatii Epistolis, quae annotationibus ab eo illustratae propediem divulgandae, praefigendam carent, publico universitatis nomine et sumptu, viz. Doctorum Fell. Adis Christi. Bayly divi Johannis, Clayton. Col. Pemb. Sheldon. Om. - Animarum, Zauch. Aule Alban. Turnor & Morton & magistros Langban & Baylow Col. Regii, Sugge & Crofts Col. Wadham. Goad divi Johannis: Newman, om. animarum. Thelley divi Johannis & Lee Col. Morton. una cum Vicecancellario & procuratoribus, vel majorem partem horum (ex registro. Archivio Univers. Oxon.

Jacobus



*Facobus Usserius Archiepiscopus Armachanus totius Hibernie Primas, Antiquitatis Primæva peritissimus, Orthodoxæ religionis vindex & aversus errorum malleus, in concionando frequens, facundus, præpotens, vitæ inculpatæ exemplar spectabile*

} Rob. Pink.

} Vicecanc.

I add that most learned Person's *first Work*, *de ecclesiæ Christianarum successione & statu*: which was by him published an. 1613. and was by *Archbishop Abbot of Canterbury* presented to *King James* with these words, see *Sr. the eminent first fruits of the Colledge of Dublin*. That House was then of twenty years standing, and that *learned Work* the *first* that came from any there. And *he himself*, the happy *first fruits* of that *University*.

All which concerning this learned Person, I borrow from and owe to that short collection of his Life, given by *Doctor Bernard* in his *Funeral Sermon* Apr. 17, 1656, hoping the enlarging that, may hereafter be the work of some happy pen: that *nothing of those precious Fragments* be lost, some *Baskets* yet remaining *to be filled*. If his memory be now by time almost worn out here among us, let this serve in some sort to refresh it, or if envy in some would have it lost, and his esteem lessened here; let it be remembred which was spoken by our Lord of himself, and true of others, *that a Prophet is not without Honour save in his own Country and in his own House* (r); and let it suffice that it be *left to Strangers* to value what is ours, which we our selves do not. But know that therein you suffer your selves to be robbed of an *Honour* to this *University*, to this *City*, and to this *Church* and *Country*.

(r) Matth. 13:

57.

And from such beginnings, what may we not after expect. To pass times intervening, the present shews it hopefully.

1. In our illustrious Chancellor *James Duke of Ormond* now the fourth time Lord Liuetenant of *Ireland*. He was

E

*first*

first our Chancellor of this University, and after by that famous University of Oxford ambitiously sought for, and now of both together Chancellor.

2. You have seen the late Vice Chancellor, the learned Prelat; whose memory is at present before us principally.

3. You have a prudent, careful, and learned President and Governor second to none, if equalled by any before, for government and parts answerable.

4. And as to the present stock of Fellows and other Graduates and Schollars; these for Learning and Ingenuity, their number and standing considered, not needing to give place to any; envied they may be, but not neglected.

And wherefore all this? All said in this is intended, as an inducement to all well affected to Piety and Learning among us, to promote and encourage such happy Beginnings.

We may hear those *Sons of Prophets* now say, as did  
 (1) 2 Kings 5. 1. those sometimes to *Elisba* (f) Behold the place where we  
 2. dwell is too strait for us let us go therefore over Jordan and take every man a beam and let us make us a place where to dwell.

In order whereunto, let it be remembered: That the Army in Queen Elizabeth's time an. 1601 after the overthrow of the Enemy at *Knisale*, that being the shutting up of that War, contributed £.1800 towards the beginning of a Library, till then here wanting; for which end Doctor Chaloner (the industrious promoter of the building of this Colledge, by exhorting others, and himself withal thereunto contributing) Also that learned Person after *Primate* *Usher* of whom so much hath been now spoken, were both chosen, and sent into England with that money given by the Army for choosing and buying books accordingly. These then met at London, Sr. Thomas Bodley on the like work for his Library at Oxford; each helping the other in what was in that to be done; so as Sr. Thomas Bodley's Fa-



*mous Library in Oxford, and ours here began together. And herein this our Library owes it self to our soldiery, learning by Arms promoted.*

This was seconded *an.* 1656 by that Army in Ireland commanded then by *Henry Cromwel* (let not what may be good be forgotten; but the good *begathered into Vessels, while what is bad is cast away*(t); then did that Army (on the perclose of their work in Ireland as to the Rebellion there) contribute about. l 2200 for purchasing learned *Primat Usbers Library*; which being then in *England* it was by that great Cardinal of *France* eyed, and by the French Ambassador in *England* pressed for earnestly, for other ends, to be by them purchased at a greater sum than was here given. Hereby was that pretious Stock of Learning preserved for *Ireland*, whither it was after brought: And by his Grace the Duke of *Ormond* then Lord Lieutenant and Chancellor of this *University*, was *An.* 1661 ordered to be laid up in this Colledge, as an addition to the Library here where now it is. And now pursuant to both those, let there be a place left for this present Army also, on this *their great and general settlement*, they therein gathering the fruits of their Labors, and that more abundantly than ever had been in *Ireland* before this time.

Let it not be said, that those other have done so much and these nothing. This is what hath been of old accustomed; that out of spoils in War, some part should be dedicated to God as an acknowledgement of his hand in that work: so did Samuel the seer; and Saul the Son of Kish; and Abner the Son of Ner. and Joab the Son of Zeruiah; David also the King and the chief Fathers and Captains over thousands and hundreds and Captains of the Host (u), we find the very Sums also recorded, which besides that of the spoils had been by them of their own store so offered (w) together with the satisfaction and comfort received by them in such their beneficence (x) that the people rejoiced for that they offered willingly to the Lord and David the King also rejoiced with great

(t) Mat. 13. 47,  
48.

(u) 1. Chr. 25.  
26, 27.

(w) 1. Chrs 29.  
3. 10. 9.

(x) R. 9. 10:

joy;  *blessing the Lord* for giving them a heart so to do. And what in this Kind is said to *one*, is said to *all*. That all consider the occasion offered, *the enlarging this place for Learning and Religion* in which *all* are concerned, by which a general Blessing may be expected, this work carrying in its self a blessing to Church and State. Pardon this *Digression* which I desire may be, to that end for which it was intended, prevailing.

As to this *great prelat*, to whom I now again return:

We have seen him at the *highest* that *this Church of Ireland* could raise him; see him now as to his *Qualifications* thereunto.

- (1) Tit. 1. 7. 8. In him appears what the great Apostle *St. Paul* wishes for and requires in a Bishop (*y*) *that he be blameless, hospitable, sober, a lover of good Men, just, holy, holding fast the Faith* (Orthodox) these I but name only without further application as to him, who may rather seem to be in that, named or pointed at, as by his just and owned Character; Add his *Learning* a fit <sup>application</sup> ~~application~~ for such. His parts were more in substance, then shew, ordinarily. His value was much intrinick, not overlaid and set forth for ostentation. He was a vessel full of rich liquor, which must be pierced if tasted, and then found Fragrant, pleasing, and refreshing, I was at his Table with others, when a point of Learning passing from hand to hand, he for a time hearing and silent, at length the matter was by himself taken up with variety of learning and reading and determined to admiration; so as a learned prelat present, brake out into this expression; *my Lord I thank you I am now here both Fed and taught*, I know not but his papers may afford something *posthume* worthy his parts, and the worlds perusal. This his being as to himself reserved seems to to be a *natural disposition* in him, being of a quiet Spirit like *Isaac* among the Patriarks (*Abraham* and *Jacob*) of less noise in the World than they; and as the
- (2) Mat. 12. 19. *patern to all, our Lord Christ, not striving nor his voice heard*  
in

in the Streets seeming to be rather blamed by his friends as was our Lord also by his, (a) go (said they) <sup>into Judaea</sup> ~~out of Jordan~~ <sup>(a) John. 7. 2.</sup> that thy Disciples may see the Works that thou doest, for there is no man that doth any thing in secret and he himself seeketh to be known openly: if thou do those things shew thy self to the World; so was it with him generally, I except when the Church came to be concerned. Then was he up and discharged the duty of a true Prelate, the Zeal of Gods House eating him up; he being thereupon sometimes passionately troubled, where any thing fell short of his expectation that way. Careful he was of his Episcopal Charge; as in what was in his own Diocese of Armagh under his ordinary care, so throughout his Province; that others in like place subordinately, should see to their work also. He did encourage well doing in all the Clergy, exhorting the backward, and reproving what was amiss; and that generally in mildness, but sometimes where cause required, sharply, yet that oft with tears.

Not long before his end being fastned to his Bed, and a visitation then being held by his Surrogate, for his Diocese of Armagh, he desired in the return, to understand the state of the Churches there; to which this account was given him, That there was no Church there, without an able and learned Minister: and that the duty in every Church was performed duly by a Resident Minister, or an able Resident Curate with competent allowance. This I had from a learned Person, whose that work was under him principally, which account was by him received with much satisfaction, as what was to be shortly after given by him to the great Bishop of Souls.

As to Charity, Piety, and Beneficence, this is a principal Qualification, and becoming that sacred Order above others, concerning which as to this pious Prelat, something hath been already spoken. His charitable relieving those poor stript Protestants in Ireland while he was there, An. 1641 feeding the Hungry, Clothing the Naked and providing

ding all necessaries for the Sick ; and that so liberally, and so long, as that he was himself at length brought neer to his morsel, and thereby enforced to seek elsewhere what to eat ; of which before *Also in times of his retirements in England*, his own Stock, and store being short for helping others as he desired ; *He made it his work to stir up others to that good Work*, for relieving the necessities of poor Irish Sufferers, flocking daily to *London* for help ; especially for the distressed of the Clergy ; and those particularly of *England* suffering for a good Conscience. Hereunto were charitable Persons by his solicitations moved to large Contributions : they choosing him the first mover, to be therein the Almshouse and Dispenser of their bounty to such as he should judge fitting : this he discharged with all faithfulness. And among others was thereby releived that Worthy and Learned Prelat of *Ireland* *Bishop Chappel* that excellent Provost sometimes of this College of *Dublin*. After his return into *Ireland*, God having blessed him in his Substance considerably, he would not be unmindful of that place in *England* where he was Born. And at *Drighlington* in *York-Shire*, his Native place and Country, he erected and endowed a *Free School*, endowing that with a large yearly Revenue for ever. And in *Ireland*, Beside what was by him piously contributed toward the repairing and adorning the two Cathedrals in *Dublin* *Christs Church* and *St. Patricks*, There was added his Care and Bounty towards his Cathedral at *Armagh*. As to *Armagh*, That had oft fatally suffered almost to utter desolation : that place Seated in the Province of *Ulster*, being in troublesome times subject to frequent incursions and attempts of Enemies. It had suffered by Fire and Sword *An* 890. 893. and 919. 1166. and 1179. and 1189. and lastly 1642. when Sr. *Phelim O Neile* in the head of an Army of about 7000 Rebels assaulting *Lisnegarvy* (now *Lisburn*) and being shamefully repulsed by a few not exceeding (if so many as) 200 Brittainish among

mong whom that Noble Person Sr. *George Rayden* was  
 Eminent above any: the enraged Rebels, therefore in their  
 return revenged themselves in the cruel murdering a  
 number of poor Protestants yet in their power. One also  
 of their chief Officers of the *O Neiles*, destroyed *Armagh*,  
 and consumed that great Cathedral with Fire, which sa-  
 crilegious Act of that wicked person escaped not divine  
 Justice, *he soon after falling distracted and dying miserably*.  
 The repairing that vast Pile and Cathedral of *Armagh*  
 was a chief care of this pious Prelate, its Arch-Bishop;  
 towards which, that being the Metropolitane Church of  
 that Province of *Armagh*, contributions had been in all  
 former times on such occasions made for it in the several  
 Diocesses subject to that Metropolitan; the like therefore  
 was now also proposed, which being done, and the re-  
 turn made, it was found very short of what was hoped  
 for, and not answering the sixth part of the charge herein  
 necessary. Thereunto were also applyed other small Reve-  
 nues of the Church, which comings in, being limited to  
 certain days of payment as they became due; those also  
 coming in slowly; and some failing; and all short of  
 what that great Work further required: therefore for  
 present advance of Money to answer the constant carry-  
 ing on that Work, and to supply what was every way ne-  
 cessary in all, it cannot be reasonably judged but that  
 this great persons Bounty was in that considerable; refer-  
 ring for particular to accompts taken of the whole. But  
 now by his care is the whole Fabrick perfected and the  
 Service of God in its several Ministrations restored, and  
 that constantly attended to the just praise of his Piety,  
 Care, and Beneficence.

As to his otherwise dispensing charitably to the needy he  
 reserved himself in that unto himself, (as in other his great  
 parts) which were not for common obsequy; charity  
 being in that properly ordered, so as that *the left hand*  
*should not know what the right hand doth*, yet by that faith-  
 ful

ful hand by him in such occasions ordinarily employed, I have assurance that he was *full of good Works* and in that way constant and forward, not expecting solicitations and addressees toward it, but enquiring secretly for the Poor and Needy, and sending them oft help, they knew not whence, and that as occasion was for it, liberally. One Person being instanced (but not named) to whom at one time out of his own Purse, he sent one hundred Pound.

I say *out of his own Purse*; to difference what was so by him done, from what, *by his honourable place of his Majesties Almosner of Ireland*, he faithfully dispersed. Faithful he was in that his publique trust, not suffering any part of what came in that way to mix with his private. But depositing this in that faithful hand that received it, to be forthwith disposed to its proper use, as the comings in, which were Slow, would allow it. I have perused those accompts, and found the comings in to be sometimes by 20 Shillings, or such small Sums at a time, sometimes more, but never above 23 Pounds, and that but once, those comings in also being uncertain and but as occasions were for it, by its double Branches of *Fines* or *Deodands*, the whole sum of both put together making up but 169<sup>l</sup>.18<sup>s</sup>.1<sup>d</sup>. and that in 15 Years from 1663 to 1678. Yet was this, whatsoever it was in common esteem sufficient to cloud his private Charity, all by him done, being commonly interpreted only on the publique accout, which was no trouble to him, but well answering his desire of being in that work as to himself private and unobserved.

As to his private Estate and Fortunes, God blessed him in that abundantly. A Blessing promised to the Charitable, yet is not that allways so in this Life. God reserving some retributions, and the greater, to another; here also Providence, ordering commonly, that *all things be*

(s) Eccl. 9. 2.

*alike to good and bad*(e); and that *Love* or *Hated*, (of God to men in their several States of good and evil) appear

not



not by any thing before them, *Prosperity* or *Adversity* (d) (d) Eccl. 9. 11. there are wicked prosperous and good suffering. Good also abounding in outward happiness, and wicked miserable. *Abraham, Isaac* and *Jacob* among the *Patriarchs*, had the blessing of abundance. But it is to be observed that the prosperity of the good is more subject to *Envy* and *Detraction*, then is that of the wicked commonly ; So was it with *Isaac*. He was prosperous and was therefore maligned and troubled, although peaceable and quiet, and thrust away by his ill Neighbours the *Philistins*, which being by him expostulated with them, the answer was, *because we saw certainly that the Lord was with thee* (e).

This seems the condition of this Patriarch also ( for in that rank of a Patriarch in the Church, is the Primat of *Armagh* also esteemed ) Gods thus blessing him, if it be not a trouble to some, yet is there from that what is objected for a Crime ; that in *England* he had laid out what he had acquired in *Ireland*, and not there rather where he had it. This is observed. (e) Gen. 25. 27.  
28.

But to the contrary it is well known that even in *Ireland* he laid out for a settlement for one of his Children, no less then 4 thousand Pounds at once. And the like Sum of 4 thousand more towards the settlement there of another of his Children. He was also on purchasing not far off, an Estate sold after for 6 thousand Pound, which he might have had cheaper, but refused to deal in it, understanding part of it to be *Abbey Land*. For in all his layings out wheresoever, he was ever careful not to meddle with any concern of the Church, nor with Tithes, nor with what did belong to *Abbeys*, having oft observed the evil of that to their Possessors.

That therefore of his not laying out of his Substance in *Ireland*, is a causeless detraction, the contrary appearing considerably.

But, wherein is the evil of his providing a settlement  
F also



also in England, as in Ireland; and whether in that were not his considerations prudent and provident.

He had in Ireland seen and felt the prodigious evils of that fatal Year 1641. How it was then with others, and with himself also; and that holding 20 Years after.

He might have remembred that Year 1641, was not the first of that kind in this Kingdom; that being but a repeating over and over again what was oft before; although never in so high a degree of mischief in any age till then.

He might have considered, that it might be so again, as then and before; the same effects likely following where the same causes are in being. Solomons observation of times generally, may be so here: *The thing that hath bin, is what shall be, and that which is done, is that which shall be done* (f). May it not therefore be thought advisable and convenient on such considerations, that there should be a laying up in store, where is more security to answer such accidents; I wish there be not some here this day alive, who reflecting on this, may not find cause hereafter to say at least, *that he was in this, provident*. I wish I may be in this a false Prophet. And if there be any whose hopes are better, I should willingly say to that Amen, as did the Prophet *Jeremiah* in somewhat a like case (g).

And now to come from this great Prelates Life to his end. A little before his last distemper he found (he said) his Heart filled with Joys and Comforts in God, extraordinary above all that could be imagined. Such are found in Gods Children sometimes after great Trials and Sufferings, to refresh. Sometimes under such Sufferings to support, as an Angel sent to Christ in his Agony (h) after which we hear him not complain any more, as thrice before of his Cup. (i) And sometimes this is before and introductory to some great change, preparing for it.

The fifth of May last a Sacrament Day in this Church he would be then a publique Communicant, and that,

not

(f) Eccl. 1. 9.

(g) Jer. 28. 3. 4.  
5. 6.

(h) Luke 22. 43.

(i) Heb. 5. 7.

not withstanding his Phisitians desires to the contrary, not by his going abroad to expose himself to inconveniencies; his Distemper having already gotten some hold of him. He was a strict observer of his Phisitians precepts and counsellors at all times now only excepted, preferring Gods service to his private Condition. He was always a constant frequenter above others, of the publique service of God, not omitting any occasion for that, where any competency of Health would permit. After that, and from thenceforth *he was confined to his House* by his indisposition encreasing.

But, *there he found the Church; the Church at his house* (i); His House being an Oratory for constant and frequent Devotions; *publique* in the use of Church Offices, and in *private* Prayers also; many resorting thither principally for serving God. And when *he seemed to be confined to his Chamber*: yet then (although not well able) would he step out to be in the company of those worshipping God in the next room, parting from them with a blessing to that meeting. After a while that liberty was denied him, not to be restrained only to his Chamber, but to be also fastned to his Bed. Then notwithstanding some hopes given by his Phisitians, he gave himself to prepare carefully for that change which he did foresee more then others, This he did by Prayer, and for the Church was his Prayers particularly; and desired others Prayers also with him and for him. Also by private Meditation in which he was frequent, complaining sometimes of being in that disturbed by some not observing it. He desired also the Sacrament which he received together with the Church Absolution, being exceedingly satisfied and comforted with both. His Pains encreasing, his Patience also encreased and appeared to admiration, hardly complaining otherwise, then by a Groan now and then stealing from him, and being once observed by some gestures to be troubled, he was asked *where his Pain was, where* (said he)

even from *Fingers ends to my Toes ends*, and yet shewing in all; little trouble (i), only turning to me, he said (*Credo resurrectionem Carnis*) as if not willing others should understand his Pain, and shewing how he found in that, support under all sufferings, *his Faith and hope of the Resurrection*, some wishing him ease, he desired (he said) *Patience* rather, that being a Grace and from Gods Spirit, ease being natural; oft he had in his Mouth that of the Apostle (k) *I desire to dissolve and be with Christ; to dissolve*, not (as commonly) *to be dissolved*, this signifying obedience and submission (which is well) but the other willingness and desire to be with Christ. This also he had sometimes, *I am not ashamed to live nor fear to dy.*

And in that his last; his Lips were much for blessing; for his last *benediction* was the resort to his Bed syde great and daily, of all sorts conditions and degrees of Men. *Blessings* are not in vain, and at such times especially, *dying Blessings* and *Exhortations* are serious and prevailing. And in all he had the happiness of being sensible to the last. And whereas *one dyeth in his full strength, his Breast full of Milk, and his Bones moistned with Mar-*

(l) Job. 21. 23. row (l). His end was with the blessing of a good old age.  
(m) Job. 5. 26. the 78 Year of his age (m) then carried to his Grave in a full age, like as a Shock of Corn cometh in, in his Season so to be laid up till the Resurrection.

Oratio habita in obitum Reverendissimi in Christo Patris Jacobi Archiepiscopi Armachani, totius Hiberniæ Primatis, Vicecancellarii Academiæ Dubliniensis, &c. Aug. 30 1678.

**H**uc confluxit Academia Dignissimo Vice-cancellario extremum officium præstitura, officium tanti viri memoria debitissimum. Dùm verò consummatissimum Præsulem Stylo delineare jubet nunquam nimis officiosa gratitudo, vereor nè idem mihi accadat, quod pulchram absolutamq; faciem pingentibus solet, qui talem raro nisi in pectus effingunt. Præsulerat cum eruditione, tum vitâ primitivus; primævam tam veritatem quam pietatem ex primævis Patribus depromsit, quibus illos adedò feliciter exprefsit, ut si iisdem vixisset sæculis, inter sacra illa veteris Ecclesiæ Lumina suo merito emicuiisset. Theologiam suam non ex impuris Scholasticorum lacunis hausit, non ex turbidis recentium Systematum rivulis, sed (sicut genuinum Ecclesiæ Anglicanæ filium decebat) limpidissimum Sacre Scripturæ fontem rectâ adijt, verumq; ejus sensum per piæ Antiquitatis canalem, per sanctissimorum Patrum monumenta, Conciliorumq; Generalium Acta, in propriam mentem derivavit. Hæc solida illius in rebus divinis cognitio, quâ nulla Christiano Episcopo dignior, nulla Christiano populo utilior, Theologicas hujus sæculi argutias non tam ignoravit, quam sublimioribus studiis intentus contempsit. Dolendum tamèn, quod magnam doctrinæ partem summa ejus modestia nobis invideret; suam enim scientiam tam studiosè celavit quam alii ostentare satagunt, beato servatori similis, qui vel ipsa sua miracula palam innotescere sæpè inhibuit. In vitâ tamèn modestiâ, eximiam, quam animo texit cognitionem, mores apertè loquebantur; quam consummatus Theologus fuit, expressit vitâ; nam in verbis tantum theologari non est Christiani Doctoris, sed Histrionis; quid enim turpius quam Christianæ vitæ artem professum, in ratione vitæ peccare? ille magni hujus Præsulis instar, summum Theologiæ apicem tetigit, qui non tam magna locutus est quam vixit; qui, cum per ingravescentis ætatis incommoda, sacra rostra rariùs ascendere valeat, vitæ exemplo, omni eloquentiâ potentiore, perpetuò concionatur. Margetsoni nomen tum primùm elucescere cepit, cum prudentissimus Straffordie Comes, non calamitatibus quam virtutibus major, illum a Sacris esse elegerit. A laudato viro laudari quis non vehementer cupiat? at tanti Judicis calculum obtinuisse maximis laudibus majus videatur. Per magnus ille & Eccl-

*sie & Monarchiæ vindex, postquam integerrimum Sacellum variis Ecclesiasticis muneribus prius exercuisset, tandem Adis Christi Decanatu fidos ejus labores remunerabatur. Quem non diu tenuerat, antequam immanissimæ rebellionis flamma improvise erumpens, atq; hanc insulam longè latèq; depopulans, piam suam beneficentiam erga miseros exhibendi per amplam occasionem ministraret. Quàm multis, diris iis temporibus, omnibus bonis exutis, nudis, & penè fame exectis, suis succurrebat opibus, adhuc supersunt testes. Nemo magis frugalis erat simul & munificus, nihil ferè in seipsum impendebat, ut omnia pauperibus, infelice illà tempestate heu nimium auctis, elargiretur. Quùm verò universas ferè facultates, in illos quos barbarus gladius in extremam redegerat miseriam erogasset, neq; in hac regione ipsum aut tutum aut innocentem amplius manere liceret, se in Angliam convertit; ubi Remp. simul cum sacro suo Capite, Ecclesiam unà cum Sacerdotibus fœdissimè conculcatam, tristissimis conspexit oculis. Tunc autem conspicua ejus in Regem & Ecclesiam pietas, illum latere non sinebat, eximius splendor Gemmam detexit; confestim igitur de carcere in carcerem rapitur: putabant scilicet Rebelles, sese continuis vinculorum angoribus piam ipsius magnanimitatem tandem effractus; veruntamen animosa ejus virtus, omnia vincula sprexit, inq; extremis angustiis hostibus superior, inter carceres & catenas de iis triumphavit. Quamobrem exire permittunt inexpugnabilem Heroè, quem tam diu frustra incarcerationaverant; & non citius ferè exierat, quàm pristinum succurrendi miseris officium repeteret. Cromwellianâ enim tyrannide pacem priori bello vix minùs savi-entem miserrimæ Genti inferente, plurimi Nobiles & Generosi, qui à Regiis partibus stabant, Margetsono nostro, tanquàm illibata integritatis viro, suarum Eleemosynarum Dispensatore, cum palàm non ausi sint, clam utebantur. Quàm autem gravis est venerandus Sacerdos postquam in Pauperum sinus suas effudisset opes, in alienis similiter effundendis occupari. Hic genuinus Christi Discipulus undiq; peragravit beneficia spargens; nulla longorum itinerum tadia, nulla viarum pericula, non prærupti Cambriæ montes magnanimo seni obstabant, quò minùs concreditæ sibi eleemosynas alacri spiritu circumgestaret; ad pios scilicet Symmystas suos, aliosq; præclaros viros sublevandos, quos fidele erga Principem Ecclesiamq; obsequium in durissimam pauperiem reducerat. Tandem ab exilio redux Augustissimus Carolus secundus Doctorum Margetsonum pro tantis meritis, totq; pro Regiâ causa exantlatis laboribus, Archiepiscopali Dubliniæ Cathedrali*

*thēdrā dignum censuit: in quā per paucos annos sedentem; moriens Dignissimus Hiberniæ Primas Bramhallus (quo nemo Ecclesiæ fortior propugnator, nemo Ecclesiasticarum personarum acrior Fudex) illum pro successore suo in Sede Armathanā, illustrissimo Proregi nostro commendavit; qui nefas duxit tanti viri gravissimo iudicio suum non apponere calculum, nec dubitandum quod illis ambobus, omnium fidelissimis Principis servis & Achatibus placuisset, ipsi serenissimo etiam Regi apprime placitum: Regiis ergo literis in totius Hiberniæ Primatum evehitur vir, inter tantos in illum congestos honores, humillimus. Mutatā enim fortunā, ut plerumq; accidit, non mutavit mores; idem erat summus Metropolitanus qui antea privatus Sacerdos, idem pectoris generosum honestum, idem vitæ iustissimus innocentissimq; tenor, eadem animi simplex & ingenua modestia, eadem vultus gravis & verenda suavitas, eadem lenis & decora affabilitas. Prudentiā non fucatā, sed sincerā & solidā, arduam aded Provinciā sibi commissā administravit, non more Romani Episcopi, anathemata in repugnantes fulminando, verū tranquillā exercendo potestatem; quæ viridiorē sæpē impetu in hominum animos influit quā violenta soleat: sic quidē cælestia corpora silento placidoq; motu, sine ullo turbante strepitu, salubres suos influxus in hunc mundum inferiorem potenter demittunt. Erga clerum, comis simul erat & severus, aded ut illum amarent pariter ac vererentur, si quæ ex illis pro aliquibus culpis increparet, quos omni culpā vacare ardentissimē cupiit; vix ac ne vix sine oborientibus lacrymis id præstare potuit, Cleri vitia ipsius præcordia adeo intimè tangebant. Si præsens Ecclesiæ status ullo modo periclitabatur ne mo aut fervidiore zelo, aut efficaciore eloquio illius causam in supremo huius Regni Concilio agebat: hæc cura magno Ecclesiæ Patre verè digna illum præcipuè exercuit, ut Ecclesiæ redditus à Sacrilegis manibus conservarentur, puraq; Protestantium Religio publicis legibus stabilita, tam à Pontificiis quā à Presbiterianis insultibus tuta consisteret. Alia obiter agebat, hic ejus labor, hoc opus erat. Sola Academia in partem curæ quantaq; veniebat, cuius Vice-cancellarius esse, magna animi demissione dignatus est; ita nimirum propiorem occasionem captans, ingenuarum Literarum studia favore suo & potestate fovendi. Quantopere Collegii honori, nec non Sociorum Scholarumq; commodis invigilavit, testantur non pauca beneficia à Prorege Concilioq; ipso imprimis intercedente nobis impetrata. Aded ut in ipsius obitu non tantum amantissimum Ecclesiæ patrem:*



*Patrem vernemetiam faventissimum Academia Patronum amiserit. Quandoquidem verò ingens, quod tulimus, damnum aliter resarcire non possumus, integerrima vitæ ejus exemplum, tanquam charissimum depositum, semper in honore habeamus; cumq; illo per fatorum leges diutius frui non liceat, illius saltem virtutibus perpetuo fruamur. Imitemur firmissimam illius pietatem, quæ neq; prosperæ fortunæ blanditiis corrumpi, neq; adversæ procellis de statu suo deturbari potuit. Imitemur inveltam illius in Regiam Majestatem fidem, magnanimamq; in vera Religione constantiam, in quibus, horribili belli civilis tempestate omnia undiq; concutiente, penitus inconcussus perstabat. Imitemur effusam illius erga pauperes charitatem, cum adhuc Decanus esset; nec credendum, ipsi in summis honoribus constituto, manum contractiorem fuisse; sed potius Dominici præcepti memor, elemosynas suas tam secretò sparsit ut sinister non noverit quod dextra fecerat: quod tamen adeò clanculum præstare nquivit, quin privata liberalitas haud paucis innotuerit. Neq; deerant quidem publica munificentia opera, quæ egi non poterant; cujusmodi, inter plurima alia, schola ab ipso munificè fundata, Sacra Aedes Cathedralis ab ipsis ruinis resuscitata, Palatiumq; Archiepiscopale haud exiguis sumptibus commodius ornatusq; redditum. Imitemur deniq; ferventissimum illius zelum pro Ecclesia Academiaq; incolumi prosperoq; statu, nec non ejus verè Christianam patientiam sanctamq; fortitudinem; sedato immotoq; animo ut omnes injurias & calamitates, ita ultimi morbi dolores & tædia pertulit, neq; mors pedetentim appropinquans illi formidabilis erat, piâ quippe præmeditatione, continuisq; devota mentis in celum aspirationibus eam sibi familiarem rediderat, adeo ut nemo pectore magis preparato vultuq; alacriore letho occurrere potuerit: videbatur quâdam gaudii impatientia mortis adventum præsolari. Molliorem senectam molliusve lethum vix mortalis habere potuit, sicut Judæi de Mose ferunt, osculo oris Dei, absq; corporis luctâ aut dolore inter caelestes ejaculationes piam animam mollissimè exhalavit. Famq; vate Reverendissime Pater, miraculi instar est vitæ iter, Si longum, sine offensione percurrere; Tibi autem hæc rara felicitas a Deo donata est; neq; aliam majorem nobismetipsis vovere possumus, quam ut perseverante sanctitate Tibi similes, qui sanctissimam vitam pari exitu clausisti.*

F I N I S.